

words, "Let all be set forth so that all may be healed." But although in the estimation of Kensit and Stead it was quite right that they should speak out, the idea of allowing Zola the same privilege was nonsense. He was Belial, whereas of them it might be said: "Mark the perfect men, and behold the upright." Thus they might circulate descriptions of vice, —even allow them, as in the case of "The Maiden Tribute," to be hawked about the streets in penny numbers¹; but Zola must not picture vice in his books.

Among the members of the so-called "National Vigilance Association" were various parsons and priests who naturally abominated such an infidel as Zola, and some of whom subsequently traduced him freely. These might accept the outspokenness of a Stead, but, generally speaking, they represented the doctrine of reticence and secrecy as opposed to that of publicity. Theirs was the policy, pursued through the ages, of wrapping everything up, cloaking everything over, and they were lost in anger, horror, and amazement when they found a different course being pursued. They ignored Zola's position altogether, though for years he had been calling to them and those who resembled them: "You claim to reform the world, you preach and you prate; but although your endeavours may be honest you

do little or no
good. Evil exists on all sides, society is rotten
at the core ;
but you merely cover up abominations, you
even feign at
times to ignore their existence, though they lie
little below

¹ " For more than a week, until ' *The Daily Telegraph*.' took
the matter in
hand, the sale of 'The Maiden Tribute' converted London
into a pandemo-
nium. None who lived in the vicinity of the Strand at that
time will forget
the shouting of the vendors of the obscenity — often
children only twelve
years of age." —George Moore, on the "New Censorship of
Literature," in
"The New York Herald," London edition, July 28, 1889.